

A treatyse concernynge. &c.

A recyte in one volume 7
good chriſten reder / all
the papifticall captiuite
ſeduction / and deceyte /
wherwith manye yeres
the kynges trewe and lounge ſub
iectes of this his moſt noble realme
of Englande / pytuouſely haue ben
deluded / begyled / and blynded : it
ſhulde (I thynke) nat onely euen ab
horre the eares of all them that ben
good and vertuouſe / but alſo be a
laboure and burdeyne to great and
ſtrange / for the lernynge of him that
hath no more than I. Yea / & though
my lernynge were a great dele more
paſſynge than it is / and myne elo
quēce as good as euer was Demof
thenyes / yet all were one. Excepte
it be poſſyble / and any thing lykely
for a thinge that is infynite to be cō
prehended of that that is fynyte.
Therefore for this tyme ouerpaſſige
B ſo ma

*Come. This
Act of Su
remacy
and the
first act of
Elizabeth*

A treatyse concernynge im
so many thinges withoute ende and
reason/ that is/ to detect the fraudes
and gyles of the foresayd pappstes/
both all and some whiche is nat pos
sible. I shall be contente at this tyme
to saye my mynde in one thynge
partyculer/ wherof hytherto no mā
that I know hath any thinge sayde
or witten / for a reformatyon to be
had in the abuse therof. My menig
is of the craftye iuggelynge/ cleane
conueyaunce/ & lewde legerdemayn
vled amongst some men (ye knowe
whom I meane) concernynge the
impropriatyns of benefyces. Of
all pestylent infections that euer in
uaded outhere realme or regyon / the
moost pernycyouse and dyameterly
repugnaunte agaynst the blessed or
dynaunce of almighty god. Here
nowe to bolste (as some man wolde
that were a iolye pappst) that I am
suffyciente to confounde & conuynce
all

appropriations of benefices.

all them that wolde withstande me
in this one argument and cause / in
dyspyte of all their subtyll sophistry
and nyghe scraped scryptures / wrested
out of frame / it shall nat moche
nede / for my mynde is with no man
to contende or stryue either moch or
lytell : But playnly I entende to vt
ter my cōscyēce without either pain
tyngc or colouryngc / sophismes / or
sophystrye / & after to leue the mater
to the iugement of them that ben in
authorite / and maye / whan it shall
lyke the well set a redresse / nat onely
in this / but also in all other abuses
nat to be suffered. Neither do I mo
che regarde the blynde reasons and
carnall persuatyons / that maye be
broughte for the defence of their fe
ble foundation / wherwith here tofore
they haue allured the nobles of this
realme / to appropriate (as they call
it) vnto theym suche benefices : for

B.ii.

truth

I treatyse concernynge in
eache shall at length ouercome all
their falshed. **T**ruth maye well be
blamed / but it can neuer be shamed.
Suche is the excellency and vertue of
truth. For as moch than as the cause
of it selfe is so heynouse / that it can
with no conscience any longer be suf
fered of any **C**hristen stomake / but
that it oughte to be reclaymed at / of
all well mynded people / bothe with
hert and soule. And for as moche as
the truthe standeth with me / both of
good scripture & reason / that these
impropziations be false & abhomy
nable in the syght of god / as my iu
gement serueth me / me thynketh I
may rightwell without any suspect
of temeritye / or any other euyl af
fectyon entre into the mater / whiche
I entende and purpose.

I thynke no man to be so blynde
but he knoweth that almightye god
hath ordeyned in his faythfull con
grec

propziations of benefyces.

gregatyon of chriſten peple / one ſpe
cyall kynde of miniſters / which are
bounden afore thadminiſtratyon of
all ſacramentes / cheſely and princy
pally to applye them ſelfe to the ſyn
cere declaratyon and publyſſhyng
of his moſt holy worde and goſpell
this wytnesſige Paule by theſe wor
des: **N**on enim miſit me deus vt
baptizaremiſed vt euangelizem. Et
alibi. **N**e mihi ſi nō euangelizem.

The lord (ſayth he) hath nat ſent
me to baptiſe / but rather to preache.
Yea / wo be to me (ſayth he in a no
ther place) if I do nat preche. But
what nede me to proue that men be
bounde to preche / whan no man de
nyeth it: The thinge that we enten
de to proue / is to proue that impzo
priatjons are nat to be ſuffred / no /
nat of a Turke / if he wyll haue his
relgyon & lawe to contynewe and
flouriſhe. How moche leſſe than are
they

A treatyse concernynge im
they nat to be promytted of a crysten
mā: Thauktour of whose relygion
is nother the pope nor Mahomet /
nor yet any mā / but euen the lyuing
god / the god of all goddes / and the
creatour of heuen and erth. Nowe
if ye graunte me that mē be bounde
to labour in the vyneyarde of the
lozde / and in the worke of his gos
pell. I trowe & beleue that it were
nat moch agaynst good reason / that
a good workeman / and he that la
boureth iustly for his lyuyng / had
as he is worthy / and as reason and
scripture wyll a rewarde worthy / &
accoordynge to his labour. For the
scripture sayth: **Dignus est mer**
cenarius mercede sua. A true work
man is worthy to haue for his wor
ke. And I am sure that the Turke
for very shame could nat deny this.
But let vs se more of the scripture:
Paule sayth. **Si nos vobis spi**
ritualia

proportions of benefices.

ritualia seminauimus / magnum est
si carnalia vestra metamus : That
is: If we do minister vnto you those
thynges that ben heuenly and spūal
do you thinke it a high thinge if we
reape and receyue of you agayne
those that ben but worldly and tran-
sytoxe thynges : And in another
place : **Q**ui suis stipendiis mi-
litat vnq̃ : **Q**uis plantat vineam /
et de fructu eius non edit : **Q**uis pa-
scit gregem / et de lacte gregis non
manducat : This is : Who gothe
a warrefare any tyme at his owne
proper charge : Who planteth a vy-
neyarde and eteth nat of the fruite :
Who fedeth a flocke and eteth nat of
the mylke : Se you nat here howe
behemente **P**aule is / in this that he
wolde haue the precher to be honest-
ly founde : Yea / and to thentent that
all the world may vnderstande how
seruent he is in this matre : **M**arke
also

A treatyse concernynge im
also how he bringeth in the olde law
for him / as who shulde saye : If ye
were / or be so vnreasonable to deny
these authorities and reasons that
I haue here adduced & brought in /
as thynges inuented of myne owne
braynes / & as a new foude holyday /
deuyfied w^out authorite or counsell
yet I trowe you neither wyl or can
denye / but that longe & many thous
sande yeres before I was borne / or
you either / it was well and substan
cyally prouyded of god almightye
for his ministers & seruautes / whi
che laboured / or were otherwyle oc
cupped at his comaundement in his
holy temple. Therfore (saith Paul)
marke what the scripture sayth :

Nescitis quoniam hi qui i sacra
rio operant^r que de sacrario sunt es
dunt .xc. Do ye nat (sayth he) vn
derstande / howe that they which mi
nyster in the temple / haue their syn
dynges

appropriations of benefices.

pyng of the temple: and that they
whiche attende vpon thaultare/ are
partetakers of thaultare: Euen so
(sayth Paul) doth the lord ordeyne
that they which preache the gospel/
shalde lyue by the gospel. And yet
Paule here in thaduouchyng of y
olde ordynance of god made in his
olde testament/ enforceth nat to pros
ue the payment of tythe / but all his
dyligence is to iustifye his doctrine
to be no newe lernynge / no: yet in
uenced of his owne fantasie / but that
in all tymes / & all ages / god wolde
euer his ministers to be honestly sus
teyned and founde. Now this con
firmed / stablyshed / and grounded /
as I thinke it wyl be denyed of few
or none. I beseech you all my lordes
ladyes / and maisters of impropria
tyons / what other thinges ben your
imppropriations / than thinges dyrectly
feghtynge against goddes holy or
dynaunce /

A treatyse concernynge im-
dynaunce / against his holy wyll / a-
gaynst his most bleided pleasure / a-
gaynst his holy spyrite : Finally a-
gaynst him selfe and al that is god.
And consequently what can ye make
of them / but thinges abhomy-
nab- / thiges detestable / playne thefte
and robberye : Yea / and moze than
twyse sacrilege. I besech you what
do you call them : yea / & howe moche
are they to be hated that ben but e-
uen preuy pykepurles : were he lesse
worthy e than to be set vpon the pyl-
lary : But what of him that robbeth
a man euen at noone in the kynges
high waye : yea / euen in the myddes
of Poules church befoze all mēes
eyes : Be nat you my maisters im-
propriatours / suppose ye euen the
same persones : If ye be and haue
ben so / euer syns you stale vnto you
these impropriacions / what wolde
you saye / or what shulde the gouer-
nours

appropriations of benefices.

hours say: Shuld theft be let alone
Shulde sacrilege be suffered: Shuld
pykynge be paynted: Yea / and at
fewe wordes shuld murder be main-
tayned: But me thynketh I here
you whysper that ye be no murthe-
rers / theues / pikers / sacrilegyans /
nor yet none of all this geate / No
ar nat: Well / thā I se well we must
haue more to do with you. For as
moche as ye denye the cryme layde
vnto youre charge. Ye shall vnder-
stāde that good and vertuouse men
before our dayes / whiche loued the
will of god / whiche loued his holy
pleasure / whiche regarded his com-
maundement / whose medytatyons
and studie both daye & night / was
to set forth his glorie / to auaūce his
blessed worde / and to maynteyn the
ministers of the same / dyd (no dout
of it) with the consent of higher po-
wers of kynges and of princes / and
of

A treatyse concernynge the
of their most honourable counsels
folowynge (in this behalfe) the olde
law/ for the moost easylest waye and
spedyest prouisyō/ appoynt/ assygne
and ordeyne (for the same ministers
to be maynteyned) decymatyon of
tythes/ wyllynge and myndynge by
this good prouisyō/ that within e
uery congregatyon or parryshe / the
minister of godd; worde there/ shul
de be sure at all tymes of a lypynge
rayled and gathertd of these sayde
decymatyon / and there into haue
added a certayne name / callynge it
a benefyce/ personage/ or bycarage/
and lykwylse turnynge the name of
a minister or curate / to the name of
a persone or bycare. Furthermore
orderynge that one man shall haue
authorite/as patrone / to name this
parson / and so to gyue this same
benefyce : albeit/ peraduenture that
other in the same parryshe gyue as
moche

proportions of benefices.

moche to the annuall luyunge of the
parlone as the patrone doth. Besydes
this / they ordeyned him a man-
tion to dwel in amonge them / to the
tente that for his dilygente admini-
stration / he shulde haue euery thige
necessarpe for him within his owne
gouernance : yea / & haue it brought
euen whom vnto him / to dyspose as
his pleasure / as it shall be most ex-
pedyent and necessary for him / that
the moze quyetly he might studeye &
apply him selfe to minister vnto the
the pure worde of god / & to be euer
redy at hande to enstrucke them of all
thing; necessary for y^e helth of their
soules / and to be their trewe watch
man and shepherde to take them fro
the rauylshynge wolfe / and lyke a
good trewe herdesman / a pastour to
go afoze them in spyrituall and be-
moue conuersatyon: and euer whā
they be scabbed to anoynte the gen-
tely

A treatyse concernynge tyme-
tely with the softe and swete salve of
goddes worde / all rancour & stryfe
layde a parte. Nowe my maisters
impropriated or improper maisters
howe saye ye by your fathers / haue
natte you with your crafty collusy-
on / almoste through Englande / dy-
stroyed these holy and godly prou-
isions / made for the mayntenance of
goddes holy word / and for thadmi-
nistratyon of this most blessed sacra-
mentes / for the helth / welth / and sal-
uatyon of mans soule / for the vphol-
dyng of the trewe and catholyque
fayth / for the supportacyon of ver-
tue / and destruction of vyce. Haue
nat you (I saye) by the glykynge &
gleynyng / snatchynge & scratchige /
tatchynge and patchynge / scrapige
and rakyng together of almost all
the fatte benefyces w^tin this realme
and impropriatynge the vnto your
selues / destroyed this most godly &
holy

appropriations of benefices.

holy p[re]sbyon: bereyued the peple of
þ[is] wo[r]de of god / of þ[is] trew knowlege
of þ[is] blessed sacramēt / of their trew
beleue and faith in god the father / &
the blode of Jesu Christ. For howe
can the people haue any fayth i god
without preachynge: Howe shulde
they haue any preachynge whan ye
haue robbed thē of their ministers:
How shulde the ministers serue thē
whan ye haue robbed them of their
lyuynges: If the peple haue no faith
how can they haue charyte: If they
haue no charyte / what merueyle is
it / if they ronne hedlonge and be ca-
ryed from one vyce to another / from
one mischefe to a nother: Be nat ye
thoccasyon of all thys: Who is els
I praye you: Haue nat ye the im-
propriations: Be the impropriaty-
ons any thynge els sauynge benefy-
tes as parsonages / and suche lyke:
Do we nat say such an abbot is par-
sone

A treatise concernynge im-
sone here / suche a priour is parson
here: yea / suche a prioress is par-
son here: Howe saye ye: thynke ye
that me be foles: thynke ye that they
ben asses: thike ye that they ben stoc-
kes and stones / blockes and bones:
Thynke ye that we vnderstande no
more reason than a great meyney of
you do: Is nat this abhominacion:
Is this tollerable: Of all the pre-
mysses / I conclude / that if it be ne-
cessarye that the ryght honoure and
gloze of god be of all men (and spe-
cially by the ministres of the chur-
che) to be preferred / extolled / and ex-
alted (as most worthy is) aboue all
thinges and names bothe in heuen /
hell / & in erth: if his gloze (I saye)
is onely to be sought / if his doctry-
ne & comaundement to be regarded
if the fayth in his only sonne to be
estemed and valued / if his sacramen-
tes are to be reuerenced / if his shepe
and

propzitations of benefices.

and lambes are to be fedde / and nat
pyned / if the soule of a chzisten mā
be any thyng worthe / if the holpe
ghost is any thyng to be despyed / if
all vertue and goodnesse / if peace &
quyetnesse are to be wysshed of / if al
good men / if murther / blodshedinge
incest & rauyne / with all other kyn
des of inconuenientes and mischef
are to be abhozred of all men. Thā
I say / that my improper maisters
and dames are to be dyspyled of all
men / to be aduoyded and fled of all
men / to be shonned of all men / for
that / that they haue ben the vndoig
of all men / in takynge awaye / ad
nullynge / abolysshynge of god and
all vertues / of his blessed lawes &
gospell / of fayth & baptyme / and all
other holy sacramentes: and that for
as moche as by their improper im
propzitations / the ministers of gods
holp worde and fayth / for lacke

C

of

A treatyse concernynge im-
of lyuyng be taken from vs / which
shulde enstrucke vs in all truthe and
verytie expedyent for vs. But here
ye wyl saye that we haue teachynge
inough / and that there is neuer the
lesse preachynge for you. Wherunto
I answer that in dede / if the mater
be expended after youre affections /
I thinke we had inough / although
we neuer had no preachynge at all /
for your mynde peraduenture could
serue you well inough / that we had
as many prechynge as there grow
plummes in a pease wyspe. And
where ye say / that there be neuer the
fewer for you : That is spoken euen
as suche men shulde speake : For in
dede / although we had prechynge &
teachynge inough / yet for your par-
tes / as moche as lyeth in you / both
god & all preachynge / and all other
holy thynges ben cleue extyncte and
rydde / and specyally this holy ordy-
nauce

appropriations of benefices.

naunce put out of the waye. But nowe ye wyl obiecte that no ordynance of god is broken/hyndered/ or prohibyted on your behalfe i this mater: For though the benefyce be impropriate to a monaster: I wolde saye to a monastery / yet thabbot or priour appoynteth a monke or chanon to be the minister / and to prech the worde of god to the paryshe / who shall tarpe and abyde amonge his parysshoners / and haue oute of the same benefyce a suffyciente lyuynge / and the rest thereof to come home to thabbot and his bretherne: and this is no brekyng of goddes ordynance / but rather a turnynge of it to a better vse. Wherevnto I answer/ that where any such vicare or minyster is instytuted of his abbot or priour / and trewly laboureth in thadministation of goddes worde/ it is nat onely well done to gyue

A treatyse concernynge im-
him a suffycient lyuynge out of the
same benefyce/ but also he were wel
worthy to haue it euery whytte/ & as
for the rest that haboundeth/ let him
kepe hospytalyte as Paule comaun-
deth/ or of necessytye wylleth him to
do / and I say / there shall but lytell
remayne to sende home to thabbot/
and if he do nat kepe hospytalyte of
the rest / than is he a thefe / & thabbot
another / for the rest is the pooze in-
dygentes . But howe faythfull and
dilygent suche men be so instytuted
by abbottes & priours to preache the
worde of god / and how soze they be
therewith charged by their heedes .
I thynke though I wolde cloke it /
yet the effect wyll nat suffre it. Yea / I
beleue rather that they be the stroge
persecutours of goddes worde / ra-
ther than the furtherers therof . I
wolde I mighte in this poynte lye
but I am soze that it is so trewe .

But

propzitations of benefyces.

But nowe these men beyng neuer
without excuses may peradventure
thinke this to be a good answere for
me. We pray for the soules of them
that haue impropzrated such benefy
ces vnto vs / & syngge masse & diryge
for them / & set vp tapers for them to
burne both day & night. Wher vnto
first I say / that if a man demaunded
of you an accompte to be gyuen of
your so doyng / askyng you who
taught you to apply y blessed masse
that way / with the psalmes and les
sons in the dyryge conteyned / and
desyred you to shew scrypture for it /
I thinke peradventure that ye might
come short home of a wyse answere /
which if ye cā make / I thiike ther is
no mā but he wyl be well cōtent ther
with. Furthermoze / we graūt that y
scrypture cōmendeth moch y praiser
of a iust man / but we be nat yet ful
ly a greed that ye be those iuste men
of

A treatyse concernynge im
of whom the scripture meaneth.
A gayne / albeit that it might be ius
stified (as I trow it wyl neuer be)
that ye ben euen the very selfe same
men / yet whan wyl ye proue vs that
ye ought to haue a lyuyng for your
prayer. If ye come in and answer
that: **D**ignus est operarius mer
cede sua. The labourer is worthy
to haue his rewarde for his payne:
We answer / that those wordes were
neuer mante in that sence / noz of no
suche labourers. And of this we ha
ue a good proufe in y. xlii. of Mat.
where Christ rebuketh the scribes &
phariseis euē for the same maner of
lyuyng that ye vse / that is to say / be
cause they wolde lyue lyke idle bee
lyes / vnder the pretence / that daye
and night they prayed for the people
to whom Christe sayde: Wo be to
you scribes and phariseis: yea / but
why? For soth sayth Christe / euen
therfor

propozitions of benefices.

therfore / by cause that vnder the pre-
tence and coloure of longe prayers /
ye eate vp the houses or substaunce
of the wydowes / for the whiche ye
shall be full sore punysshed. Howe
saye ye / might nat the scribes & pha-
ryses haue brought in: **Dignus est**
mercenarius mercede sua / Against
Christ: Thynke you they were nat
lerned as wel as you: but they knew
full well it coulde nat serue. Ye wyll
say peraduenture y^e ye be nat scribes
and some men saye / that ye loke as
lyke theym / as a horse loketh lyke a
mare: and yet a horse is nat a mare /
nor a mare a horse / but yet they be
both of one kynde: and so be you say
they and the pharyseis. Here nowe
lyeth the mater & bledeth / you stan-
dyng at your negatiue / and they at
their affirmatiue: Therfore howe
might this mater be discussed: For
sot^h I ca nat se but we must be faine
to

A treatyse concernynge im
to impanell a iury of .xii. honest men
But in earnest/ albeit that ye mighte ad
as wel lyue by prayer as the precher
maye of the gospel/ yet me thinketh
that good honesty wolde/ yf fyrst ere
ye take any money for it/ ye made a
good proufe that yf wolde were the
better for youre prayer/ and that ye
could make men sure to do the good
with youre prayer/ ozels I can nat
tell what I shulde say. And againe
in case ye might haue a lyuyng by
the scripture for your prayer/ & that
ye were those same good & iust men
the prayer of whom the scripture so
moche enhaunseth/ yet I besech you
where haue ye that scripture that te
cheth you to take the lyuyng from
the prechers & to robbe them of their
lyuynges/ & the people of the lyuing
of the soule/ & of fayth/ charyte/ and
all goodnesse/ & to lyue vpon stolen
Goodes: Some men that fauoure
these

propziations of benefyces.

these newe founde secttes / wyl pet-
adventure say : Well / yet is it better
these monkes / chanons / & such lyke
thave the impropziatyns (whiche
ethough they preche nat / yet they ke-
ape some hospytalite) rather than the
seculer prestes shulde have them as
yet they have had befoze / which kepe no
od hospytalyte / noz preche nother. To
at this it is easy to answer: That it
is nat mete that any man what soe-
byer he be / shuld receyue the benefyte
at oz frute of a precher / onles he do his
en / duty therfoze. **Q**ui administrat
so euangeliū / ex euāgelio uiuat: That
outs / he that ministrETH / techeth & pre-
te / cheth the worde of god / is right wor-
m thye to lyue vpon & by the gospels /
eir and to preche he is bounde / if he wyl
ng receyue such wages / vnder y payne
nd of dampnatyon (as we preued a ly-
len ell befoze by thauthorite of the same
re Paule) if he be natte lette by god /
ese that

A treatyse concernynge fm
that is to say by sycknesse / and if he
do nat preche he is worthe to haue
no penye of suche frutes / albeit he
mumble vp neuer so many matēles
Dauid psalters / trentals / diryges
and suche lyke longe prayers / as wo
proued befoze whā we spake of lōg
prayers. For this is a good argu
ment: He preacheth dilygently and
trewly: Ergo / he is worthe to haue
therfoze a lyuyng / and euen so
this: He doth neither of thē / ergo / he
can challenge no lyuyng: and this
Paules mynde / whan he sayth: He
that minystrerth the worde of god
must lyue therby: excepte peraduen
ture ye can proue y to mumble vp
longe payze of mattens be to prech
the worde of god / whiche if ye can
bryng to conclusyon / by my trouthe
ye haue wonne the masterye for me
for I truste than / that whan I saych
my mattens / that my mattens may
stand

propziations of benefyces.

stande for a symple collation as wel
as your mattens: and than I se nat
but that an impzopziatyon were as
holosome for my bodye as for yours.
And where it maye be objected that
wouer that/that the prestes kepe none
hospytalytie / they neither pzeche at
their benefices / nether come at them
neither yet euer loke thitherwarde
some of them: yea / and if it chaunce
some of them to pzeache / it is suche
geare / that it were moze for the helth
of his parysshens soules that he wer
longe tyed. Forsoth that is euen as
trewe as the gospel / yea / & so trewe
that it maketh myne herte wepe to
pethynke vpon it. I beseeche god ones
to amende it whan his wyll is. I s
cant nat great pitye to se a man to haue
out thre or foure benefyces: yea / perad
meuenture halfe a scoze or a dosyn / whi
saye he neuer cometh at / but setteth in
nauery one of them a syr John lacke
laten

A treatyse concernynge im-
latten / that can scarce rede his pop-
teus / ozels suche a raueninge wol-
as canne do nothyng but deuour
the sely shepe with his false doctry-
ne / and sucke thetr substaunce from
them. Lorde / if it be thy pleasure
ones haue mercy vpon vs / and gra-
ue grace that we may haue some re-
medye founde for thys myschefe
both of impropziatyons / and also
of them that minister nat the worde
of god faythfully vpon their bene-
fices / as they ought to do: for I ha-
ue knowen suche / that whan they ha-
ue ryddē by a benefyce wherof they
haue ben persone / they coulde nat
tell that it was their benefice .

This is a wonderfull blyndnesse
And yet I thynke suche oz the same
beneficed man wyll natte stycke to
ryde an hundzeth myles to prycke
a brouche vpon an image cote / and
thynke it a righte hyghe meritorious
ouse

appropriations or benefices.

abuse dede. But to such tyme as it
shall please the kinges most honour-
able maiestye of his benygne mer-
cy and pytie / with his most honour-
able counsel to see a reformation / as
well for thabuse of impropriations
as for the incharitable Demeanoure
of all beneficed men that be nat re-
sident & abydyng upon their bene-
fices / there to do their bounde duty.
It shall neuer be wel in this church
of Christ in Englande / wher of his
grace is the supreme heed / nor yet y
truth of goddes holpe worde shall
euer go forwarde in his right tra-
de and kynde. They haue yet an-
other abiectyon / and this is it : If
impropriations be taken from mo-
nasteries say they / than coulde they
kepe no houses nor hospytalyte / but
shulde be compelled to lyue all in po-
uertye. Whereunto I answered
that as for pouertye it is theire pro-
fession

A treatyse concernynge in-
professyon / and standeth with their
owne monastycall rules: for they all
professe the same at their fyrste ente-
rnyng into relygion: yea / & it must
be wylfull pouerty also / wherfore
can nat se by their professyō but that
they ben bounde to helpe to all thin-
ges that standeth with pouertye.
And as for kepige hospitalyte with
stollen goodes of impropriatyon
I thinke it can nat bayle theym but
lytell to allege it / wherfore this ob-
iectyon is nat worthe a strawe / and
maye better be called an abiectyon
than an obiectyon. Besyde this
knowe very fewe or none / but and
these impropriatyonys were clene ta-
ken awaye from theym: yea / and
gret dele more / yet shulde they haue
more leste in their handes than euer
had Benedict / Bernard / Dominick
or Fraunces / or yet Bruno: ye / more
than many men thinke or can thinke
well

appropriations of benefices.

well bestowed vpon them. But as
man might (sauing their pacience)
be so bolde with them / what mater
were it (vnder correctyon I speke)
of all these impropytable sectes / and
stronge sturdye route of idle paun-
ches were a lytell poozer / to thende
that the trew relygion of chryst mist
herby somethynge be set vp and a
paunsed / and suffycient company of
the ministers of goddes true worde
prouyded for in all partes. I pray
you / what an idle sorte be foude and
broughte vp in Abbeyes that neuer
wyl labour whyles they ben there /
nor yet whan they come thence to o-
ther mens seruyce / in so moche that
there goth a comen prouerbe: That
he which hath ones ben in an abbey
wyl euer moze after be slouthfull /
for the whiche cause they ben called
many men / abbey loutes or lub-
bers. And some saye that many of
our

A treatyse concernynge im-
oure holpe fathers spende nat a lyte
vpon my colyn Jane/ Ellabeth and
Margaret (ye knowe what I mean)
in so moch that / y^e euē they which be
most popyshe of all / & knowe none
other god almost than the gret Dya-
lacke of Rome/ can nat deny this to
be trew. Whiche popysch psons nat
withstandynge wyl nat ones open
their lypps to sue for a reformatiō to
the kinge our most souerayne lord.
And the cause why/ as it is noysed
as good signyfycatiōs ben therof
uen/ is for that/ that some such abbe
or priour wyl nat stycke to gyue a
hundzeth pōundes at a clappe to sue
a chāpyon to speke in his fauour
tyme of nede. And I can beleue
well/ for I se no mē in the world ha-
ue mo sure stakes to stande with
whan they haue any bzgent busynesse
than the monkes haue euen of their
that knowe their noughty cōuersa-
tion

appropriatyon of benefyces.

tyon/ as well as I knowe my right
hāde frō my lyfte. Now what shuld
cause men to be so vntrusty in a mat
ter of vntruth/let other men iuge. I
can gesse no mater oꝝ cause moꝝe ly
kely / than **Huri sacra fames** (as
Uergyll calleth it) that is : the myf
cheuouse & insacyable hungre & co
uetousnesse of golde. And I fere me
that euen at this day / money passeth
fast from marchāt to marchaūte. Al
thynge there is in the wynde / what
soeuer it be / that euery mā knoweth
nat oꝝ / which I trust in god wil one
day come to lyght / as well as other
thig; haue : foꝝ I dout nat but christ
is true / which sayth: **Nil est abs
conditum quod non reuelabitur.**
There is nothig so craftely cōueied
but at the last it wyll & shall come to
reuelation. But what mischese care
they to cōmyt / if they may redeme it
foꝝ money / & maye haue such ioly fe

D

lowes

A treatyse concernynge im-
lowes to Defēde thē in euery corner:
What care chey for the losse of a lytil
money/ which they can fide again in
the soze labour of their pooze tenārs
How so euer the worlde go they lose
nothige/ noz wyl lose nothinge/ noz
wyl eat the lesse by one crōme oz bit
of bzede: Be there neuer so great
darth in y worlde/ yet wyl they me-
sure their meate by the bely. As ther
was a blide abbot in y world which
neuer wolde set hi downe at dyner/
but he wold fyrst vndo y poynte be-
fore his bely / & let it oute a certayne
length/ & to such tyme he had fylled
his paukenet to the poynt/ he wolde
neuer cesse as blide as he was. Ma-
ry some mē say/ y he wolde seldome
make any souper/ & I thinke verily
he neded nat moch. But to my pur-
pose/ remoue me ones away y cause
materiall of all these incōuenyentes
& the effect shal sone be remoued. But
as

appropriations of benefices.

as for to remoue y^e cause efficient fro
them / that is / the spirit of y^e deuyl /
it were very harde. For that can no
man do but god / whiche can make a
Camell to go through the eye of an
edle: but as for the cause materpall /
or their infynite somes of ryches / of
golde & of syluer / may soon be re-
moued / if it please our most redouted
prince / wth his most honourable cou-
sell. Take fro them their ipoper im-
ppriatyons with other supfluytes / &
withi a while paduerture they may
be good men. And if nat that / yet am
I sure y^e outwardly they shal nat be
a quarter part so yll as they be now.
It were wel done me thiketh that su-
che me had their imppropriations as
wold do faythfull seruyce to god / to
their prince / & to their parish / in pre-
chyng / settige forth syncerely & pu-
rely the worde of y^e lyuyng god : &
other that wyl nat or ca nat so do / it
were

A treatyse concernynge im-
were best they were clerely dyspat-
ched of such benefyces as they haue
what kide of bñfyces so euer they be
gret or smal forked cap or plai cappe
accordig to .s. Pauls mīde. Qui nō
laboret / nō māducet. He ȳ wyl take
no paines / let hi take no gaynes: but
if he wyl ned; eate / let hi ned; swete
ozels let hi eate his thombes. Howe
say ye nowe all my lordes / abbott; &
pziours w^t your improper iproprias-
tions: whiche of good congruence
god put in your mynde so to call / as
he dyd into bylshop Cayphas mīde
ones to saye the truth agaynste his
wyl: for if all ȳ worlde had sought
a name for them / he coulde neuer ha-
ue deuysed a better worde than im-
propriations: for in good faith they
were neuer proper vnto you by the
worde of god: but euen as sayre sto-
len good as any is in chrestendome.
Howe say ye (I saye) Haue ye any
thinge

propziations of benefyces.

thinge to allege for you agaynst my
poore reasons / if ye haue / come forth
ye shall be herde . I wyl nat y^e ye
lay for you / your olde ryueld refuge
this dyd our fathers / there hath ben
as wyle men as there be nowe / why
dyd nat they espye this geare ? Tell
nat me what your faders did / which
were blynded wth such fatherrs as ye
ben your selfe. But tell me whether
your fathers i so doinge dyd well oz
nat / & acco^rdinge to the scrypture oz
nat. And as for wysdome I tell you
agayne / that there is but one wysde
dome / that we may surely trust vnto
which is y^e wysdome of god leste in
his scryptures / if they cā proue that
their facte & dede in gyuige improp
ziatiōs to such as ye be / was groun
ded vpon this wysdome / thā we wil
must nedes admyt it & then to be
wise / oz els in thingi pertyninge to
the soule / we wyl approue no wisdōe
but

A treatyse concernynge fin-
but that. Thike you this a good so-
lutio to say: Were there nat as wyse
men before our tyme as ther be now
Are ye nat ashamed of suche extrem
madnes? I pray you tel me one thing
Were there nat as great folles before
our tyme as there be now? & I besee-
che you why mist nat our fathers
made these same impietates be of
that same sorte. I pmyse you except
you had the with this condition / that
ye shuld trewly preche the worde of
god for the. I ensure you it was the
most fonde & folysh acte (one of the)
that euer was done: ye / & a noughty
acte also: If at the last it were their
acte / & nat rather your tyranouse be-
surpatyō. But admyt y al your fore-
faders were wyse both ragge & ragge
& nat one fole amongst them / what
than: is this a good argumēt? Dur-
fore faders were as wyse before our
tyme as men be now: Ergo this was
wyse

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